

W.B.
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THE LIGHT OF
Gods Countenance:
OR,
THE GLORY OF GOD
IN THE FACE OF
G H R I S T J E S U S,
Infinitely out-shining all earthly
V A N I T I E S.

Set out in a Sermon preached at Lantilio Per-
tholy, in Monmouth-shire, June 5. 1653.

By JOHN C R A G G E, Master of Arts, and Dispenser
of the G O S P E L L there.

JOHN 1.9.

ἵντος τὸν ἀληθινὸν, ὃ φωτίζει πάντα ἀπόστολον ἐγχόμαρον εἰς τὸν κόσμον.

MAT. 13. 45, 46.

*The Kingdom of Heaven is like unto a Merchant-man, seeking goodly Pearles,
who, when he had found one Pearl of great price, he went and sold all that he had,
and bought it.*

L O N D O N,

Printed by J.G. for NATH: WEBB and WILL: GRANTHAM, at the sign
of the Bear in S. Paul's Church-yard, near the little North door. 1654.

THE HISTORY OF
God's Conscience:
OR
THE GLORY OF GOD
IN THE WORKS OF
CHRIST JESUS
VOLUME V.

SET OUT IN A SERIES OF PICTURES, TO EXPLAIN
THE HISTORY OF THE WORKS OF CHRIST.

BY JOHN CRAVEN, MEMBER OF THE SOCIETY OF FRIENDS.



London: Printed for the Author, by J. and C. Rivington, 1781.

To my much honoured Friend Mr. William Williams, and Mrs. Williams, with his Wishes, Grace, Mercy, and Peace be multiplied.

Worthington

Present you here with a small Token of my Love, and
Thankfulness, which may be worth your acceptance, now
or none, for so it is rude and hasty; but as it is God's,
a truth most dear, and precious. Diamonds are elec-
tued not for the excellency of cutting, but for their weight and worth;
which you know it is a sufficient measure, and I (long,) the hours, which
make you desire many of it: I dare not grieve the Spirit, but (ac-
cording to promise) render it to the eye though not so soon as expected,
yet perhaps in a most unexpected.

It contains a superbly jewelled, in an superbly Cabinet, worth all the Arabian Gold, Indian Pearls, Riches of China, the wealth of the West-Indian company, or else which Solomons Navy brought from Tarsiaith, for it is there was precious Pearls, Christ, for which the Merthians sold all that he had, and bought it.

Chymists transm. of the Philosophers Stone, that turns all
metals into Gold; Empresses of Alchymy in his Herbo
Panace, that cures all diseases; Warriors of Vulcans Pa-
noplia, or Armour of Iron against all weapons; Invaders of the
precious Stone, Opium, that hales the vapours of all Sicknesses; Bus-
hers in an Elizier, or Quinsayze, that turns all things into Gold of
the Sunbury; an Host of Grace, that cures all Soul-sicknesses; Christ's whole armour, both of offence, and defensiv, to fight against
all spiritual enemies; a precious Corner Stone, that comprefes the
virtue of all Stone, in the building of the New Jerusalem, nay it is
the New Jerusalem it self; from whose, red light is the Lamb's
light, which (if truly received) would gash Religion in Discipline,
Heretis in Declining, Sedit in the Church, Finelines in the State; :
Quæchous Granada of Self-same-faced Pride, that rends the my-
stical body of Christ in pieces; I am of me you in the bield of Life, and
Death, like a light and rarest confluence of all human happinesses; also
most exquissitelye, and worthy of the greatest Worldly pomps
and Splendour that ever the Sun saw, since the first moment of its
creation,

creation, or shall look upon while it shineth in heaven, is but dust in the
balance to one graine of grace, it is but dust to an humble mind su-
vingly enlightened, but with the fore-tast, but of the least glimpe
of that incomprehensible endlesse glorie which shall shortly be revealed,
it is all in the time valuation but as vaine smoake, which does not ones-
ly vanish as it riseth, it utterly loseth it selfe as the highest, but also
drawes tears from a mans eyer, nay at last, wrings the very heart-
strings of every impudent soule, with that extremest everlasting
horror, which should burne thon and heare, seriously and sensibly
to think on it before hand; it is not onely vanitie but vexation of spi-
rit, let worldly mene say what it will, and disparage them, who
sincerly, by the help of the holy Ghost, hold a constante consideracion
to the course of the world, and corrections of the same, that they may
keep a good Confidence, the Fieldes Treasure, the heare of Jewell that
ever the head of man was acquainted with, who infinitly desire rather
to be Religious than Rich, or to be Good than Great, to enjoy the
favour of God than the Sovereignty, and pleasures of all the King-
domes of the Earth: yet assuredly, when all is said, and summed up,
it is surely the true feare of Gods blessed Name, a zealous forward-
nesse for his Glory, Goodnesse, and good Cause, that at the last
day shall truly beautifie and adorne both all other prof-
nall sufficiencies, and indeed, sanctifie and blesse all publique
Employment, and services of State. God then in the golden meane
betwixt Prophanesse on the one hand, & Singularity and Hypocrisie
on the other, and yours shall be the crowne and comfort, when wickednesse
shall lye buried in the dust, and dungion of hell. To this end
the thirsty longing of my heart, and heartiest prayers shall ever be,
that you may shine every day more and more gloriosly, in all perso-
nall sanctity, in all holy zeale, in setting forward the affaires of God,
that when the last period of your mortall abode in this vale of tears,
which drawes on evide, shall present it selfe, god may looks dñe in
the face without doubt, the grave misbids feare, the Lord Iesu with
comfort, and Iehovah blessed for ever with everlasting joy.

That as God hath blessed you and your parents with the things of
this life, he may blesse you and your posterity with the treasures of
grace and the life to come, which are the serious care of him, who will
by his intercession, and to you to serve you, to the
last, Ie. to meadow field and road, with your dñe's us, me and his
children.

JOHN CRAGGE.

P S A L . 4 6 .

*There be many that say, Who will shew us any good? Lord
lift thou up the light of thy countenance upon us.*

He heavenly language of this Psalm informs us, That it was inspired by the holy Ghost; the Inscription, that it was penned by David; the matter, and manner in general, that it was a comfortable sol of a distressed soule in time of affliction. The stream of Interpreters, the whole course and current of the Text, his mixt passion of joy and sorrow, distraction and consolation, (as the pings of a woman in travell) compared with the History in *Samuel* (as shreds of a broken vessel laid one to another) tells us, that it was occasioned by *Saul* persecuting of him after he was elected, and chosen King by *Samuel*.

This will appeare more plainly by the parts, which are three; The first concernes God, and *David*, and that's a *Prose* or depreciation, wherein he petitions God, that he would shew him from *Saul* and his complices. The second concernes *David* and his enemies, for having made God his shield, he falls into an expositulation with them in the second verse: the third verse is a defence and apologie for himselfe, being deeply slandered: the fourth and fist shew of what spirit he is, like Christ, that came out of his loynes, he spends his breath for their Instructi on, that sought his Destruction. The third part is an earnest prayer unto God againe for us, he was his *Alpha*, so he must be his *Omega*, *α* *ω* *ταῦτα* *α* *ω*, beginning and ending (as the Serpent before the Fight drinks, when she is wounded, runs to the Spring againe) runs to God the Fountaine of Living water, and so concludes thus the Analysis.

The Text is a parcell of the third part, and such a principall one, as it gives denomination to all the rest, a Petition; For as Prayer is an act of the nobler part of Man, the Soule, so it is to be

be performed by the noblest, and most spirituall faculties of the soule. *David* here makes choice of the noblest and purest ob-
ject, Light, and of all Light, the noblest, the *light of Gods counte-
nance*. And as the light of the Sunne is to the bodily eye, best
knowne by Darknesse, the contrary ; by effects the beams and
heat of it: so is this spirituall light to the eye of the soule. There-
fore *David* proves the incomparabile worth of it, 1. From an
Argument drawn from an *Antithesis*, or opposition with it, and
allother Creatures, in the Text. 2. From the effects it works,
which are two, 1. Spirituall comfort in the soule, ver. 7. 2. Se-
curity and safety of both body and soule, ver. 8.

The *Antithesis* in the words of the Text stands thus : As if he
had said, Eat some swell with Pride, some boyle with Avaracie,
some burne with Lust, Some gulpe for Honour, some gape for
Riches, all sweat, and toyle, and cling for Something, and some
for All things, while the world is dealing *her Legacies*; yet
wont, nor all these, can give my Soule content; there is *none
near us*, One onely necessary thing, which neither Prints
nor People, Men nor Angels, have in their keeping; Height nor
Depth, Principalities nor Powers, Life nor Death, can take *away*,
which makes my Prayers break thorow the Clouds towards
Heaven, importunes God to bow down the Heavens, and come
downde into my heart; *Lord lift up the light of thy countenance
upon us.*

The division of the Text we have pre-occuppated in the con-
text, which you see is an *Antithesis*, or opposition betwixt the
Worldlings with, and the Saints with; the Worldlings with
in these words, *There be many that will say, who will shew us any
good?* The Saints with, in these, *Lord lift up the light of thy counte-
nance upon us.* This will be made more cleare from the parts :
1. Consider the opposition betwixt the Subjects, or parties who,
the children of the World, and the children of Light. 2. The
quantity, the multitudine of the one, is *worlds*, many that say; the
paucity and scantling of the other, but *David*, and some few
that tread in his foot-stept, that we can scarce trace them out.
3. The Object, or divers withes, The Worldlings with is like
Feminis, want-warts, fayre, temporarie trayes, any good; The
Saints with like unto God, *grace, favour, the light of his counte-
nance,*

news, an inheritance laid up in heaven, an everlasting good. 4. The modesty or manner. The Worldling only says, the Saint prays; the Worldling, as he would have any good, so he cares not from what hand, who will, &c. the Saint, as he would have the chief good, so only from the hand of God, Lord lift, &c. The Worldlings will be propounded interrogatively, full of Passion, distraction, distrust, despise; the Saints will be preferred in an humble petition before the Throne of grace, full of faith, Hope, confidence, and spiritual consolation, Lord lift, &c.

Now we should passe from the Division to Observations, but that the words are to be unfolded, for clearer understanding of the matter, there be many. Many is always a note of Universality, and sometimes taken so universally, as it includes all, excludes none, Rom. 5. 19. *By the disobedience of One many are made sinners, that is, all men: sometimes for a great number simply considered, yet but a few compared with others. By the obedience of some many shall be made righteous, that is, a great number saved, yet but a few in comparison of Reprobates.* 3. It signifies the most and greatest part of men: Mat. 7. 13. *Wide is the gate that leadeth to destruction, and many there be that enter in.*

In the first sense, to say that all men wished thus, were not charity; in the second, to say these Worldlings were but few in comparison of Saints, were neither truth nor piety; in the third, to say they are many in comparison of Saints, agrees with Scripture, truth, experience, and the true meaning of this place.

That say: Saying sometimes imports an act of the Understanding, when one thinks so, of the Will, when one desires so; of the Affection, when one inordinately desires, properly of the tongue when they express that in words, which they think and desire with the heart. All this suits with this place, with all worldlings, their Thoughts are wholly taken up, their Wills wholly bent, their Affections set a whoring after the things of this world, and sometimes out of abundance of the heart the tongue will not stick to speak as much, and if many say so, more think so: And though men carry not their hearts on their tongues ends, it is hard to think so always, and never to speak so. No children but they that want their due conception, or will borne, but

but they cry at the birth, no vyle thoughts but those that are choaked in the heart, by grace, but will sometimes be uttered by the tongue.

Who? This note of interrogation sometimes hath the force of negation, and denies more strongly than a plaine negation would do, as Psal. 76.7. *Who may stand in thy sight when once thou art angry?* That's none.

And trus it is, that such is the wavering distrust, and boundlesse wilshes of Worldlings, that they are often times wracked with despaires of ever receiving good; and if they enjoy it, it's but in handling a feather, in sight a shadow, in weight a Imowk, in opening an Image of plaster-work, nay plaine nothing. But this is not the meaning: *Quis?* Who? (lays *Piscator*) it is as much, as *O si quis*, O that any would, optatively, and in conclusion, this jumpt with the former, for oftentimes, where there are the greatest Wishes, there are the greatest Wants, nay greatest despaire. And here we may observe, an implied diminution: 1. *O si quis*, O that any would; as if it were but willsh and have: then a *Si quis*, or Proclamation, if any will; then (as if he were at a losse) interrogatively, *Quis?* Who will? What Prince? what People? what Man? what Angel? what Saint? what Reprobates? nay, before they stick out, what Devill? rather than their hands be empty, with *Abazar* Will goe to *Belszebub*, the God of *Ecron*, for Health, with *Sath* to the Witch for Counsell, with those of *Lapland*, so they arrive at their wished-for port, buy wind of the Devill, if their soules will purchase it.

Show, that is, performe, it hath relation to the word (*say*) going before, and must answer to it, as if he shold sy: present to our understandings, consent to our Wills, satisfie our Conciscences, performe that indeed which we *wil*. Et with the Heart, and desire with the Tongue.

Any. This word (*any*) is not found in the Originals, yet it is implied here, and written in every Worldlings heart, which, as it makes the proposition indefin, so it argues their lusts are infinit.

Good. The word *Good* too, here in the Originals, is sometimes put for that which is Pleasant, sometimes for that which is Profitable, as for that which is Good, as they either please or profit, of Conciscence, Beauty,

Beauty, Bravery, disports of Ambition, Honour, Pomp, Glory, of Covetousnesse, Riches, Lands, Revenewes ; all or some of these have a fanne, that winnowes nothing out, *All is fish that comes to net.*

Thus much for the opening of the words in the former part of the Text ; before we proceed, let us build up this we have cut downe : the point of Doctrine wee'l raise from this foundation is this, That Many, even the greatest part of the world, are wholly, disorderly, distractedly, exceedingly bewitched, and taken up with the things of this world ; or (if you please) thus, That there is an over-ruling Concupiscence in the soules of most men, for Faculties universall, for Degrees extensive, for Measure endless, dragging them after the things of this world, as their main, and archetonical end.

That we have builded no more upon this Foundation than the words will bear, first that the Text shall prove, then afterwards we will prove the Text.

First, That the greatest part of men are possest with this epidemicall disease, that here they are said to be *many*, compared with *Mat. 7.13.* Many *there be* that enter in at the broad gate : And *Mat. 10.16.* Many are called, but few chosen, makes it plaine, where *many* is opposed to *few* : But how many does *David* mean? To say nothing that he was now in persecution, in banishment, where none durst be seen in his defence, none durst speak in his behalfe ; it is to be feared he had as few favourers of his Doctrine as of his Fortune, and those that are not with him, are against him.

Secondly, That it is a leprosie of the soule that hath universally spread through all the faculties, appeares in that they say so ; for as books that are printed, *cum privilegio*, pre-supposes that they have beene examined, reviewed, approved by the Scrutators : so when men expresse themselves outwardly, it's presumed they consent inwardly : True it is, that hypocrites may disguise, speake better, and think worse, but on the other side, we may be sure that in this, *conclusio sequitur deteriorum partem*, if men speak ill, they think as ill, or worse.

Thirdly, That their soules are winded up to a high pitch of Concupiscence, extremely bewitched with these Vanities ,

appears by this distracted Interrogation, *Quis? Who will?* For as sparkling Iron pulled out of the Smiths Forge, shewes the Fornace is hot, so these wilches the passionate Rhetorique of a distracted soule; one while breathing out Hope, another while Despaire, (like the transe of a phrensie, or the fits of a Fever) shewes that the forge of the Affections does extremely boyle.

Fourthly, That their lusts are boundless and endlesse, is shewen in this, That they hunger after ~~any~~ ^{any} good; for as those greedy stomacks that ravennously devote any meat, have the dog-like appetite, and can never be satisfied; so those that goe a whoring after ~~all~~ ^{any} thing, cannot be satisfied with ~~any~~ ^{any} thing, but as cold drinke given in a hot feaver, increaseth the seorching.

Fiftly, That they make them their architectonical end, and the only mark they aime at; may be proved, 1. from an opposition implied in the Text, for if they long after any good, they cannot attaine the chief good; Christ tells us we cannot love God and Mammon: 2. From the weaknesse of the faculties of our soule, as those that would know the bignesse of a Starre, or the proportion and colour of any thing a faire off, suffers not their eyes to gaze abroad, but looks thorow their perspective glasse; so those that would look up at God, a brightenesse of glory that no mortall eye can see, must not fix their spirituall eyes upon the things of this world, as Honour, Profit, Pleasure, for if they doe, they will never pierce the clouds.

Thus you see the Text affirme the point without straining, without wresting: now wee will prove it: 1: In particular, then in generall, by Testimonie, by Scripture.

First, to prove the subject of the Question (which every Science takes for granted) that there are worldlings, or worldly-minded men, were as needless, as for a man in the world, while he beheld the Heavens that encompassed him, the Starres that gave him light to go about, to prove there were a world, or for a man that was tost in the midst of the Sea, and could see no Land to prove there were a Sea.

2. That there are many worldlings arises from the former, as one link of a chain joyned to another; if a Leprosie hath infected a part, it will spread over the whole; when a Gangreen hath seized upon one limb, the rest can scarce escape putrefaction.

on ; if there be carnall and worldly-minded men, there will be many ; and whilst the seeds of this corruption lies within all, apt to be kindled by any spark, disposed by nature, and kindled by imitation, one Beacon gives warning to the rest. All Scriptures, all ages, men of all conditions, have given incontrouable evidence to this truth, Scriptures, Prophets, Apostles, Evangelists have foretold, reproved, dehortred from this multitude. All ages before the Floud, many thousands first spiritually drowned in Adultery, Fornication, Uncleanness, Lasciviousness, after bodily in the waters, onely eight that forsook the world, and escaped the floud. Since the floud till Christ, who stood in opposition with the world, he found but twelve that would forsake it, and one of them a Devill. Since Christ, in these last dayes, as last so worst and most perilous, most men *lovers of Pleasure more than lovers of God*, 2 Tim. 3. 1. Men of all conditions, Jews, Gentiles, Turks, Pagans, Christians, Young, Old, Rich, Poor, so many, that while we cite all to bring an evidence, we shall scarce finde any to be judge or witness, that is not a party not partiall. Thus you see the multitude.

3. That all the powers of the soule are possessed with it, and that in a high degree it's as easie to prove; we will instance only in the voluptuous man, for the point is so large, and the time so short, that we must examine one for all the rest. To begin with his understanding, for there all vanities enters aboard, and loses anchor, it's wholly occupied (as Phalaris was in new torments) in inventing new pleasures to delight the Eye, Arbors, Orchards, stately Buildings, to delight the Palate, new Junkets, Meats, Drinks, Wines ; new Recreations in their Sports, Playes, Revellings. Now the understanding once kindled, though (like a match) it be but slow in burning, when it presents but the least spark to the will, it's up aloft (as a train of Gun-powder) *ditto citissimum*, one faculty inflames another, till the whole man be in a combustion, and that so fiercely, so furiously, so outrageously, that neither Reason nor Scripture, Counsels nor Reproofs, Fear nor shame, can reclaims them : Thus you see the universality and extremity of it.

4. That their lusts and labours are endless, in pursuing these vanities, as their onely end, we need not toyle to prove, as before in the voluptuous : We will instance now in the Coverous Man,

whereof the one thinks the other the greatest fool in the world, the one for sparing, the other for spending; and yet the Scripture calls them both fooles. O consider how the cares of the world rush upon them, in the morning as soon as they awake, accompany, and rack them in the day, scare them in the night, follow them to bed, hinder them from sleep, affright them in their dreames; and for what? to build stately Houses, purchase Lands, heap up Riches, procure Dignities, make Marriages, joyn Kindreds, as though there were no Death, no Grave, no Resurrection, no Judgement, no God, no Devil, no Heaven, no Hell hereafter.

Thus it is proved in particular, a word or two in general, and we will passe on. First by the testimony of Heathen men, that had but the light Nature; of the Apostles, that had the light of Inspiration; of Christ, that was the light it selfe: and so we have found the Spring.

First, That Heathen men that were of the world should discry this enormity of the world, and they that were blind-fold should espy others go astray, had been a wonder, if it were not so palpable, so universall, so extream, that the very blind might grope it; that well might *Juvenal* say, *Prima fere vota, & tantus notissima templis, divitiae ut crescant*. Every mans first wistnes, first prayers are, when he enters into Church, that riches may increase. Were it a satyre, or too harsh a reproof to say so in these dayes? The truth is, our Doctrine now is farre purer than the Heathens were, but in point of practice we differ little; I doe not speak of all, but as my Text leads me, of *πολλοὶ* *many*.

Secondly, Of the Apostles, take one for all, 1 John 2. 16. *All that is in the world, is, the lust of the Flesh, the lust of the Eyes, and pride of Life.* Lust of the Flesh as carnall Recreations, Banqueting, Laughing, Playing; lust of the Eyes, Riches, Wealth, Profits; pride of Life, as vain Glory, Promotion, Nobility, carnall Wisdome, Beuty, excess in Apparell: these almost share the world amongst them; if there be some Saints of purer metall, it is but like a veine of Gold mixt with much Dross, none pure and altogether refined, but those triumphant in Heaven.

Thirdly, let him witnesse this, that wist judge us all, our Saviour, amongst that *καὶ θεοφόρος*, or throng of fators that preffed

press'd upon him while he sojourn'd here, how many Sud for this world? how few for the world to come? Indeed some troubled with Issues of Blood, Lepers, Blind, Lame, Dumb, Lunatick, posseſſ'd with Devils came to him; but for cleansing originall Sin, leproſie of the Soul, blindness of the Heart, lameness of the Affections, ſpirituall Phrenſies, casting out legions of Iniquities, he had almost as few Suitorſ in his Life, as Reſcuers at his Death: There came indeed two or three to him, to ask what they ſhould do to attaine Heaven, being told that they muſt ſell their Goods, forfake the World (as that Cardinal that would not forego his part in *Paris* for that in *Paradife*) they forſook Christ and clove to the World. The Jewes hoped, the Romans feared, Herod was troubled, Cesar was diſquieted, his Enemis were jealous, his Friends and Apoſtles stood expecting, and all but for a temporall Monarchy; when that failed, they failed, onely a Thief that was nayled with him ſticked to him; and what thanks was that to him, now to contemn (and crucify the world) that had already condemned and crucified him? Thus the proof in generall arguments and reaſons, farther to confirm it, may be foun:—

1. The firſt is drawn from the Worldlings ignorance; many make choice of theſe vanities, highly prize them, earnestly purſue them, reſt in them being got, because they know no better: our Eyes are blind, our Eares deaf, our Understandings darkned, our Hearts dull, our Affections dead, our Conſciences ſearcd, that they cannot discern ſpirituall things, God, Glory, and Life everlasting. This Christ witneſſes with his Word, to the woman of Samaria, *Si noſſes periuifſes*, if thou hadſt known thou wouldſt have asked: With his teares over Jeruſalem: *Luke 19. 42. O ſi noſſes!* O that thou hadſt known the things that belong to thy peace! By his pangs in his Agony, *Si noſſent*, if they had known, they would not have crucified the Lord of Glory. But what then? because we are blind in ſpirituall, are we therefore quick-fighted in temporall things? because we know not God, ſhall we know and prize the World the more? Yes: Owles and Bats that cannot ſee in the day, are ſo much quicker in the night: Moals that have not eyes to look up to heaven, are the beſt armed for digging in the earth: Mans ſoul is a diſcourſing creature, that muſt neeſes bring conſclusions from ſome preuilles, if it know no better

than the world, it will conclude the world is best. God and his Word should be the food of our soule ; but for lack of that, like a greedy distempred Stomach, it will feed upon any thing, even (as the disease the Wolfe) upon the corruptions of our own filthie flesh. The Philosophers reason concludes here, the Sphinx and Eagle are quicker in sight, the Vultur in smelling, the Spider in touching, and so in the rest, than man (though he be of a nobler complexion) because nature hath bounded them there, induing him farther with reason; which darkens the inferiour faculties, as the Sun the rest of the Starres : so if Gods grace shine in our hearts, all worldly glory is darked, Beauty seemes a painted snaille, Riches but vanity, Honour but a blast of idle winde : But if we make this brittle, glassey world (which should be our Perspective, and spectacles to look up towards Heaven) our looking-glass; our own vanities will reflect upon our eyes, as *Pigmalian* with his picture, or *Narcissus* with his own shadow, we shall doat upon our selves, the world, and the flesh.

2. The second reason is drawn from our indistinct knowledge; for though we know heavenly things in part, yet not so fully, to plenarily, so distinctly, as these below; what man amongst us so ignorant, so brutish, that hath not heard of Heaven? cannot discourse of Heaven? sometimes thinks not of Heaven? meditates not that there will come a day of death, of judgement? that our life will vanish away as a smoak, as a vapour, as a dream? and as death leaves us, so judgement will finde us. But alas, this Knowledge is but Ignorance, cannot distinguish us from Reprobates, hay, from Devils; they know more of this by contemplation, by observation, than we: here is the default, that it is not grounded in the Understanding, settled in the Affections, wrought into the Heart, established in the Conscience; this is the true and distinct knowledge, and what our knowledge hath infinite of spirituall, it will have in excess of temporall: This arises from the disproportion and distance betwixt our souls and spirituall things, from the proportion and nearnes betwixt them, and temporall; they are continually in our sight, fills our eyes more, affects us deeplier, and though they be like the Moon, now waxing, now waning, now eclipsed, now altogether gone; yet because they are nearest us, they seem bigger than Grace, Mercy,

Mercy, Peace, and other fixed Starres in the firmament of glory.

3. The third reason to prove that we are passionately carried after the things of this world, is drawn from the cause, which in generall is the corruption, and depravation of our nature, and the improvement of these cursed seeds in particular to every unregenerate man, who can bring Light out of Darkness, gather Grapes of Thornes, and Figgys of Thistles ?

Who being earthly, can desire any thing but earthly ? it is Christ's own saying, Joh. 3. 31: *Qui ex terra, serrena, &c. He that is of the earth is earthly, and speaks of the earth; nay, he not only speaks of it, but he thinks of it, dreams of it, twinges, and galls, and toyles his soule for it; places his health, his wealth, his felicity in it, that men are become like brambles, growing with both ends into the ground: as waspes can relish nothing but poyson, as spiders weave webbs out of nothing but the principles of our corrupted nature, as amber draws nothing but stubble, trash, and flue unto us: Lust reignes in the throne of the flesh, the world besieges it; Satan strives to be the Porter; these three are the Tritarks of the Soule, that either bribes, or calls Conscience into a sleep, suffering the Will, Understanding, and Affections to entertaine no guest, till they have first sworne Allegiance to them: hence is that disorder in the soule, distempered heat of a feavour, now carking, now caring, now burning, now boyling, now loving, now loathing, still coveting, never satisfied.*

4. Fouthly, the general example of others, and daily conversing with them, begets in men an esteem, that some unvaluable excellency is in them: All places seem to worship this Mammon, or Idol of the World; Towns, Villages, Countries, Cities, Courts, & Common wealths makes fit for this; Debates in common Pleas, upper Bench, Chancery, Court of Wards; Trialls for Land, Goods, Liberty, Honour pleads answer to this interrogatorie, *Who will shew us any good? Men ventures themselves on the angry Seas, diggs into the bowels of the Earth, exposes their bodyes in wars to Wounds, Scars, Schirrages, Mafakers, Death, for Honor, Riches, Wealth, Empire, Dignity, the Yong man hopes, the Strong man enjoys, the O'd feares to lose them, the Poore sorrowes for them, the Rich rejoices in them, and yet still craves more; an Earldome, a Dukedom, a Kingdome, an Empire, nay,*

nay, if the whole world could be granted; such is the boundless ambition of man, that he would weep with *Alexander*, that there were no more worlds to be conquered but one; nay, for this they will *swear, lye, deceive, oppresse, extort, toyl Body, wound Soul, gall and gash Conscience*, and are not so many examples by *Sea, Land, Young, Old, Rich, Poor*, able to draw a world after them? Hitherto the reasons, the uses follow, 1. Of information:

Q. And, Whether it be lawfull, agreeable to Gods will, any prejudice to the health of the Soule, to desire these temporall things or no?

Ans^w. The truth is, we may: for all good is *ayador, quæ ayador, amiable, ayer deo, very divine, having some sparkes of Gods Image in it*; goods temporall, spirituall, internall, exterrnall, eternall for this life, for the life to come.

Are all attractive, desirable in their places, in their order? 1. Because they are Gods Creatures which are all good, all for some use: 2. Because God hath implanted in us, by nature, a desire of them; *omne appetit bonum*; every thing desires that which is good, and nothing is desired but that which is good or seemes to be so, in that we call evill good, desire it excessively, disorderly; it came by corrupted nature, not by nature: 3. Because we cannot live without them; they are script, and baggs that we must use in our pilgrimage to the heavenly *Canaan*, barques that must ferry us over *Jordan* to the Land of *Promisse*: 4. They are meanes whereby we may serve God with more cheerfulness here, in providing helps, distributing to the necessity of Saints, charitably succouring the poor: 5. They are meanes to further us in our journey to heaven; for if in the creatures here below, we desyre *Beauty, Goodnes, Glory*: O then how good, how beautifull, how glorious is He that made them? But now, as the world uses them, they are become thorns, stumbling-blocks, impediments, hinderances for Heaven: and that in these three respects,

1. First, *Rationes ordinis*, when we desire them disorderly, as children that delight themselves with the gilded out-side of the book, and look not within, or as swine that feed upon the acrons and look not up at the tree, look not up at God (except as Mariners at the pole) that thereby they may better arrive at their earth.

earthly shore ; desire riches, honour as their chief felicity and end, not as meanes leading to that end : this made our Saviour direct and prescribe the right order, Mat. 6.33. *Seek first the Kingdome of GOD, and the righteousness thereof, and other things shall be added unto you, for Body, for Soul, for Health, for Wealth, for this Life as well as for the Life to come :* but if the things of this life that should be Gods Embassadours, Souldiers, Ledgers, Factors, rob him of his Glory, and challenge Sovereignty to themselves, though with *Absalom* they may seduce, flatter, and bewitch for a time, yet this treason will be punished, and attach the worldlings conscience, that neither Field, nor Towne, nor Bed, nor Board, nor Life, nor Death, nor Depth, nor Grave can render them secure.

2. Secondly, the things of this world become hurtfull, *respectu mediocrum*, when they are desired out of measure excessively, when the understanding too highly prizes them, the will too earnestly desires them, the affections (like Souldiers about a prey) are at jarre amongst themselves, and at mutiny with God for them, crying passionately with the *Israelites* in the Wildernes for *Manna*, or *Rachael*, Gen. 30.1. *Da liberos, Give mee Children or I die.* This is, 1. when we desire them without condition, not submitting our will to Gods will: 2. without bounds, that our whole soule is taken up with them, that faith, zeale, charity are expelled: 3. without end, that if all worldly contentment should flow upon them, as Rivers into the Sea, yet the boundlesse bank of their ambition would never be filled.

3. In the third place, the things of this world become hurtfull, *respectu mediorum*, when they care not by what means, swearing, lying, fraud, guile, couzenage, oppression, extortion, *dum possunt modo*, so they may get them ; rob Belly, Back, Wife, Children, Friends, Kinsfolks, suck the blood of Orphans, oppres the Widow, grind the face of the Poore, use fale Weights and Measures, deceitfull Ballances, speak like Angels, practise like Devills, have ravenous clawes under their Harpyes faces, Peacocks feathers, Dragons tayles, care not what point in the compasse that winde blowes, what Religion be professed, so it bring them profit: In a word, forgoe Credit,

Soule, Conscience, Heaven, and Salvation for them.

The second use arising from the premisses, may serve to reprove three sorts of men :

First, Those that make Mammon their God, Wealth their Felicity, rest here in things below, as if they had an abiding City; Whether shall we now first chide, or weep to see that foretold by S. Paul, 2 Tim. 3.2. in these last dayes come to passe, Men Lovers of their own selues, Covetous, Boasters, Proud, Heady, high-minded, more men lovers of Pleasure than lovers of God : Would it not make one's heart to bleed, to see Christians in name, live Epicures lives in deed, eat, drink, and be merry, for to morrow we shall die; like the fool in the Gospel, sing Requiems to their souls, Luke 12.19. *Sunle, thou hast good laid up for many yeares, live at ease, eat, drinke, and be merry; with Achitophel trust in Policy, with Senacharib in Strength of Armies, sacrifice to their own nets, and draggs, never sincerely think of God, alwayes think of the World, and though they seem first to pray for spiritual things, and afterwards for temporall, their affections rexdes them back, wards like figures, valuing the latter ten times more than the former.*

Secondly, this reproves and lashes those, if they have not inward lashes enough, that torment themselves with carking, and will never be satisfied, that enlarge their desires as Hell, as Hell in desiring all, endlesse, infinite, receive Hell into their Soules here, and without repentence be received for ev' r into Hell hereafter. Ah Brethren ! to see in many, how this care breaks the Leggs, looses the Joyns, consumes the Marrow, burds up the Spirits, dries up the Moysture, wounds their Hearts, deads their Soules, and murders their Consciences.

Thirdly, this reproves those that care not who trouble the Water, God, Angels, Devils, or Men, so they be cured ; come preferment from East, West, or South, so they enjoy it : Let Joseph lie in Prison, Daniel in the Lions Denne, the three Children in the hot fiery Furnace ; so they laugh, quaff with Belshazar, fare delicioously with the rich Glutton, oppresse with Zacheus, lie to their owne Conscience with Ananias, so they may enjoy their darling pleasure, profits, delights ; with Felix, Agrippa, Festus, forsake Christ for the present world ; betray Father,

Father, Mother, Brother, Sister, dearest Friend for gaine, Flatter, Seduce, Crouch, looke Bigge, use courteous Equivocations, carry many Faces vnder one hood, with *Judas* betray our Saviour for money: O that many mens consciences did not witness this! I say, O that Countryes, Villages, Townes, Cities, Markets, Fayers, publique Courts, and private Familiies did not testifie this!

The third use should serve to examine our soules, whether we be of this number that thus preposterously, excessively, by inordinate meane stand for the world, or no? But alas! the symptomes and disasterous effects it works (if every mans conscience would give up a bill) shewes the disease is too epidemical: let us rather use meane for the cure, first rapping up the sore, then apply the salve.

1. First consider all things of this world, separated from Christ, are but vanities: Let the ambitious mans pride be a looking glasse for this, see how he robs all creatures to adorne his body, from one takes his Wooll, from another his Skin, from another his Furre, from another his Excrements, as Silke from Wormes, beggs Pearles of Fishes, diggs into the ground for Gold and Silver, turnes up the sands of the Sea for precious Stones; then Peacock-like, pride themselves in these, which are but liveries of Beasts, skum of the Earth, badges of Sinne, earnestes of Death, and recognisants of Hell. And as these, so Riches, Honour, Wealth, are but vaine: Why should we then carke for them?

Obj. But you will say, how can we live in credit with out this inordinate carking?

Answe. Yes: What if thou goe bare? wholsome Frize is better than infected Velyet. What though thou fare hard? drye Bread is better than poysoned Dainties. What though thy childred be kept Short? It is better to pinch them than to feed them with blood. What if thou must yet come lower? It is better to fall into the Dust, than into Hell with the damned.

2. Secondly, they are not onely vanities, but also deceits, that Promise faire, but performe nothing; golden Apples of *Sodom*, a deceitfull *Zabao*, a false Merchant, a cunning Fisher,

that layes pleasant Baits on dangerous Hooks, a Strumpet of Babilon that gives poysned Drincks in golden Cups, an alluring Fael, a flittering Joab, betraying Judas: Gos over the whole world, behold Counties, view Provinces, looke into Cities, hearken at the Doores, and Windows of private Housles, of Princes Palaces, of secret Chambers, and you shall heare nothing but lamentable complaints; one for what he hath lost, another for what he hath not wonne, a third for that he is not satisfied, ten thousand for that they are deceived.

3. Thirdly, as they are Deceits, so they are also Torments that affe the Body, wound the Soule, gall and gash Conscience; they bring vexation of Thoughtes, tribulation of Feares, pricking of Care, unquietnesse of Soule; Flyes of Egypt, grapes of Sodome, clusters of Gomorrah, gall of Dragons, poyson of Cockatrices, that brings a Curse with them that will be a Canker in thy wealth, a Moth in thy richest Garment, a Worme in thy tallest Cedar, a Rust in thy purest Gold; which one day, as the phrensie of Caines despaire of Judas, madnesse of Achitophel, trembling of Felix, will dump all thy delights; who therefore, if the whole World were a Globe of Gold, the Earth a Center of Diamond; if the Heavens poured downe Balsme, and the Cloules showed downe precious Oyntments; if Sea and Land, Sun and Starres payed tribute, and every yeare that went about, strove to crowne them with Goodnes, who (I say) would shackle his soule within that Rinking Dungeon of this World, but wond rather look through the grates and crevises of the flesh at God, a fixed Starre of glory, farre above any inmoveable Firmament. So we have done with the former part of the Text, this point, we passe on to the latter, *Lord lift thou up, &c.*

These words are an *Epiphonema*, occasioned by the premisses, partly Declamatory, inveighing agaist the folly of the Worldlings, partly Acclamatory, petitioning God, partly Consolatory, comforting the Saints in the person of David. By this *Asyn-deton* here, that these words are coupled to the former by no destructive note, as but *Lord*, are yet *Lord*: we may observe the Divine Rhetorick, and Sudor of the Spirit, as by the Matter so by the Manner, implying that there is no more comparison betwixt God and Mammon, than there is betwixt Light and

Dark.

Darknesse : Hence two points of Doctrine implied might arise, if you look back at the Antecedent *this*, though the Worldlings be high in Dignity, glorious in Title, infinite in Number, yet they are not to be followed; if forward at the Consequence, *this*; that there is a Pearle in Gods keeping, for gaining of which, all worldly things are to be trodden under foot: but we must leave these as lesser Starres, hid under a cloud: we come to that which is expressed, *The light of Gods Countenance*, a Starre able to set all mortall eyes on Earth, immortal in Heaven at a gaze, at a maze: *Light up the Light, &c.* There is no darkness in the words, unlesse too much light dazzle our eyes: it is a speech borrowed from men that use to cast a lightsome Countenance upon those they favour or affect, as though he should say, *O Lord affect our Soules, rassh our Spirits with the sensible feeling of thy Favour, Grace, and Blessing that flowes from thee:* Hence issues this point of Doctrine, that the Grace of God, and the Light of his Countenance, is a Blessing beyond all prices unvaluable, beyond all contradictions impregnable, beyond all conceptions transcender, beyond all comparisons superlatively great.

Every word in the Text hath a speciall Emphasis to prove this; *Lord*, the word in the Originall is *Yehovah*, composed of spirituall letters, to note the spirituall simplicity of his infinite Being, *wherewithal* that the Hebrewes durst not speak, onely used in the singular number, to note the Unity of the Deity, appropriated to none but him, excluding all creatures, having Being independent in himselfe, giving substance to all other things, faithfully performing his promises, and then shill not ha that is All in All, made All, sustaines All, is All-sufficient, perform that to his Saints more than a World, or thousands of worlds beside?

But what is the suit, that none but such a Majesty can grant? It is Light: not the Light created the first day, though that enlivened the blinde *Chaos*, not those on the fourth day; the greater and the lesser Lights hung up in the Canopy of Heaven, to enlighten the Theater of the World, against mans entrance on the stage; nor the force of reason, implanted in man, though *John 1.4.* that be the Light of Man, nor the Word of God;

though that be a Light unto our Feet ; not the Ministers of the Gospel, though they (*Math. 5. 14.*) be Lights of the World ; nor Christ alone (which truly is virtually All) though (*John 3. 8.*) he be the true Light that enlightens every one that comes into the World ; not that in Heaven (*Colos. 1. 12.*) the Inheritance of Saints in Light : but a Light that includes all these, that God, Christ Jesus, his Word, his Ministers, Light temporall, spirituall, eternall, are all ours, and that *καὶ ἡ ἀγάπη* here, by way of eminence, *The Light of Gods Countenance* ; Christ was comforted in his Agony with the Light of Angels ; Moses his Face shined at the light of Gods hinder parts : O then, *The Light of Gods Countenance* ! What Comfort brings it here, what eternall Bliss hereafter ?

First, To prove that *The Light of Gods Countenance* is beyond all Prices unvaluable : Consider,

1. But what this Light was before sinne put it out :
2. What it cost before it could be lighted againe :

Before sinne put it out, it was Gods gracious favour in giving Man the comfortable use and interest in all Gods creatures, the Hosts of Heaven, Sun, Moone and Starres, Foules of the Aire, Fishes of the Sea, Beasts of the Earth, Creeping things, Herbs, Fruite, Corn, Wine, Oyle, were lines drawn from the infinite circumference of Gods goodnessse, to the center of Mans felicity : These were but blanks, besides the Communion of Angels in Heaven, that seemes to be a Price, the blessed Vision, eternall Union with God through Christ, a Price able to make Men and Angels sound up their Trumpets of praise for ever.

Secondly, what the lighting of it againe cost : The Vestals fire put out, might not be kindled but by the beams of the Sun, nor the light of Gods Grace, but by the obedience of his onely Sonne : Men, Angels, Blood of Martyrs, Incence of Saints, a thousand Worlds, ten thousand Rivers of Oyl could not, but the Death of him that was the Lord of Life.

Secondly, that it is beyond all contradictions impregnable the whole legion of Skins can witnessse, it is Armour of Prooфе, a strong Tousen an invincible Fort, a rock of Salvation, that if Men, Doubtfull Behemoths, Leviathans, Losses, Diseases, Forments,

ments swarme about one like the flies of Egypt; it will make one sing under the whip at the stake, in the flames, make the patient laugh, when the spectator weeps, carry fraile & flissing and rejoicing through a world of bonds, rodds, swords, racks, wheeles, flames, strappadoes, break thorow tormentes, armes, tempests, floods, towards Heaven, strikis off bonds, fetters, incancies, and lead captivity captive.

Thirdly, That it is beyond all Conceptions transcendent, Reasons, Scripture, Testimony, Experience, can all tell; for Man or Angel to conceive or expresse the secret VVorking, the powerfull Operation, the infinitee splendor of Gods Grace, were to span the Heavens with his Fingers, to grasp the waves of the Sea in his Fist, gather the waters of the Ocean into a bottle; Reason cannot fathome it, but is at a stand, Scripture expresse nothing so much as that it is inexpressible, Eye hath not seen, Eare hath not heard, neither hath it entered into the heart of Man, 1 Cor. 2. 9. the Saints at the sense of it are wrapt into an extasie, Cherubims vail their Faces, sanctifying gracie in man comes somewhat neare it, which causeth Groans of the spirit unutterable, Joy in the heart unspeakable; and yet there is as great a dis-proportion as for one Starre that is enlightened by the Sun, to expresse the whole glory of the Sun; the world is but a painted Mappe, the reall Vision is in Heaven, all creatures are but leaves in this imperfect Abridgement, the large Volume is sealed up by him that keepes the keyes of life.

Fourthly, That it is beyond all comparisons superlatively great, the very devils can tell, and therefore to rob one man of it, will offer the whole world in counterpose: we are like SunDials, unlesse it shine, blaze Torchies, Tapers, Candles, all Starres at once, are of no use, blow Riches, Honour, Strength, Wives, Friends, Children to our contentment; without that Sun it is still night; they may be Copies of Gods Grace, but without Scale, Ciphers of no value, unlesse the Unity of the Spirit be joyned with them: we cannot conceive so great a number of earthly things, but still more may bee added, more may be desired, but he that hath The Light of Gods Companionship is ravished in Spirit, cannot conceive more, hath contentment in heart, cannot desire more, his cup does overflow.

All this may bee confirmed by the Effects ; and Fruits of it, by Examples, by the Effects, it's Light, that wee may see all things, expells Darkeesse, that the mist of Ignorance vanishes, enlightens us that we are lights in our selves, that Reason, Will, Affections are improved, inflames our soules with the heat of Zeale, causes Faith, Hopes, Charity, Patience, Long-suffering, bud out as herbes in the spirituall garden of the heart, if God lift up this Light over the Zenith of our soules, it causes these earthly shadowes of Honour, Beauty, Ambition, to be the shortest, our dayes of Comfort the longest ; it is All things, a Castle to the Besieged, Liberty to the Prisoner, a Father to the Fatherlesse, a Husband to the Widow, Cloathes to the Naked, Bread to the Hungry, Health to the Sick, Oyntment to the Head, Oyle to the Face, Wine to the Heart, Marrow to the Bones, Strength to the Body, Comfort to the Soule, eternall Salvation to both Body and Soule.

By examples, this Light held up, confirmed the blessed Angels, when the rest fell into utter darkenesse ; guided *Enoch* that he walked with God, preserved *Noah* in the Arke from the Flood, asswaged the heat of fire to the three Children in the Furnace, stopped the mouth of the Lions against *Daniel* in the Denne, made the Apostles sing Psalms at midnight in the Gaoles, comforted the Martyrs in the Racks, Torments, Executions, made *Stephen* in the midst of hellish paines to see Heaven open, as the Starre the wife men, guides all Saints to Christ in glory.

All the reasons wee will give of this point, is, that it is a Blessing beyond all Reason, a Starre above our Firmament, that our understanding cannot calculate, our *Jacobs* Staffe cannot reach to ; if we attaine to it by any meane, it must be (with the Angels) by *Jacobs* Ladder, Christ *Jesus* : in that we cannot conceive it, it arises from the disproportion betwixt our knowledge and it, in that it is our cheifest blisse, it's from the proportion betwixt our soules and it. We have done with the former, a word of the latter : Mans soule was created by God, nothing can satisfie it, but God hath some part of Gods image in it, like the pin of a Diall, still restlesse, till it be fixed upon him the Pole ; or *Noahs* Dove, still flitching for the windowes of Heaven. Now Gods Grace

Grace is the earnest, the seal in the Rainbow, the weddng garment, which if we keep here, will ensure us of all hereafter; the sole being in continuall, in desire infinite, cannot be contented with a finite: Man being of creatures the noblest, cannot rest in an inferiour creature; but when the Creator supports the Creature, the clearest light shines in deepest darknesse, strength upholds weakness; heaven is promised to him that is rescued out of hell: and is not this able to sway with all men in the world, with the wise men to forsake Heards, Carell Friends, Lands, Revenews, and follow this Starre that guides us unto Christ, at his Fathers right hand in glory? Thus the reason, the uses follow.

Obj. Are all worldly things, as Gloe, wormes, and rotten stoks in the dark, obscured, when God putt brightnesse of his face? Some men seem to have as sincere joy in their Corne, Wine, Children, and in their eyes seem as bright Starres as Gods favour.

Ans. I answer, it is either in the night of their ignorance, before this morning Starre appeare in their hearts, or if after they are but *Paradieses*, which may shine, but it is when the true Sun is under a cloud: againe, what light they have it is borrowed from the other by reflection.

2. Obj. The Saints, in whom this Light dwells, suffer afflictions, persecutions, sorrowes without, sometimes pangs of Conscience within, as though their light was put out in utter darknesse, whiles the Worldlings rejoice.

Ans. I answer, though God sometimes cover his face with clouds, yet in these stormes there are signes of his favour, which as the Rainbow shews some small shower will follow, yet they are a sure pledge, he will not utterly destroy them.

3. Obj. If the light of Gods countenance so farre exceed all things, Why doe so few men sue for it, so many for earthly things?

Ans. I answer, they are like blazing Stars, and Meteors in the lower regions, that set all eyes at gaze; man by nature is blinded with this *ignis fatuus*, or foolish fire, that leads him into every ditch: in that the Saints are freed, they are like the celestial Orbs, having a peculiar motion to themselves, besides the common motion.

The second use may let us see, wherein this grace of God consists, it's not his favour in bestowing naturall endowments, as

good temperature, in body, blood, spirits, which hath the usual
mirth of chearfulness; it's not a morall comfort arising from
the exercise of high and heroicall morall vertues which breeds a
kind of solace and contentment in the exercise, and work delight.

Thirdly, it's not a civil blessing consisting in honor, riches, wealth
and other things temporall; for thus far the worldling may goe,
but it's a spirituall favor arising from the presence of God's holy
spirit, curing us, healing us, sealing us to the everlasting love of
God in Christ Jesus. See the links of this golden Chain; by this
grace we are become new creatures, conceived of the Spirit, Job
3.5. reconciled unto God in Christ, freed from Satans bondage,
made spirituall Kings, and Priests, sanctified by degrees, assured of
our adoption, encouraged to come to the throne of Grace, have
peace of conscience, joy in the holy Ghost, enjoy light that guides
us in the narrow straights of death, makes Saints shine at the Re-
surrection, as Statues carries us into hell, nowhere neither Sun nor
Moon, but the Lamb shall enlighten us for ever.

The third use may serve for humbling, from whence comes our
foylings and faylings, our courage and valour, onely from God's
grace: 1. It makes us able to doe any thing; 2. suffer any thing;
3. save us from all things.

1. Do any thing; subdue the flesh, encounter Satan, conquer the
world, when all friends forsake us at death, and follow us but
to the grave; it makes our beds in sicknesse, causes us to lye so-
lely, stands by us when we groan, and comforts us; heartens us upon
death when it is coming, and sayes our Redeemer liveth, whis-
pers us when we are departing, and sayes our warfare is accom-
plished; lodges our body in the grave, as in a bed; mans our soule
to heaven, makes it able to look God in the face without terror;
nay, sustains us when Riches, Parents, Husband, Friends, Breath,
Life, even Patience, Hope, Faith have left us, in some measure it
will not leave us.

Secondly, suffer any thing, Rage, Dragons, Bears, Lions, if God
be pacified, frowne Tyrants and Executioners so he smile; man-
gling of Bodyes, ripping of Bowels, racking of Joyns, burning
of Flesh, boylng in Oyle become tolerable; when a murdering
Theodoxick sees the face of a Man in the mouth of a Fish, he
lets us see the power of God in weak flesh; when Bessie hears
the cry of murder in the chattering of Birds, it shewes the sweet
whispers

whispers of comfort in the soule : when Sanders runs over Irish mountaines out of his wits, it makes us run to God; when Reprobates call for hills and mountaines to cover them, it makes us look at the brightness of Gods face (as the Gymnosopists did the Sun) with undazled eyes.

Thirdly, it saves us from all encounters, suppose Hell be let loose upon us, the Devils let & p all their Doggs at once, some barke, some bite, all pursue ; Gods grace stops all their mouths that they cannot hurt. This Light of Gods countenance is to us as a pillar of a cloud by day, a pillar of fire by night, stands still, like the Sun to Joshua, till we have vanquished our bodily and ghostly enemies, when our joyes seeme to set, it turnes back (as the Sun to Hezekiah) that neither Plague, nor Sword, nor Famine of the Word, nor Death, nor Hell, nor Damnation shall prevale over us.

Lastly, a word of Exhortation, and we have done. Now then (Brethren) Is not this Light worth the beholding? you cannot have alwayes comfort in Wealth, comfort in Health, comfort in Friends, Neighbours, Wives, Children, these be not alwayes, and while they be, they sometimes minister matter of discomfort ; yea sometime their life and presence doe disicourage, but in the presence of God is constant Peace, constant Comfort, and Joy to be found, he is constantly Good, True : O get this favou however you do, get it, and you shall have all, come what will come, this changes not ; these Comforts in Christ are sure, never cease seeking, begging, hearing, conferring, till his face shine upon you & you be sure of his love; you have seen the comforts of the world, you see how all cisterns faile you ; goe to the fountain in the Word of God, in the House of God, in the Favour of God, you shall have comfort in his Light, you shall see light, when others nothing but Darknesse round about. O then, thou that sittest in darknesse of Affliction, darkesse of Poverty, D.br, in the darknesse of Temptation, of Sin, thou that seest no light, none within thee, none without thee, none in thy Soul, none in thy Mind, none in thine Estate, Friends ; arise, put on Beauty, come into the Light, stand up from the Dead ; dead Comforts, dead Companions, dead Works, and the Lord shall lift up the light of his countenance upon thee for ever.

Δόξα μονῷ τῷ Θεῷ.

